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INTERNATIONAL BIBLE STUDY.

April 22nd, 1883——*Acts* III. 1-11.

For comment, see last *Guardian*.

April 29th, 1883——*Acts* III. 12-36.

"Ye men of Israel, why marvel ye at this?" Know ye not that "The God of Israel is he that doeth wonders?" Did not your own national existence begin with wonders? Were ye not cradled in the omnipotence of God? Have you forgotten after what manner you were originally planted in this land of promise? And if now many generations have gone by since you have seen glorious displays of the power of God, is it not due simply to the fact that you have neglected to honour the God of your fathers and to hear his voice? Or "why look ye so earnestly on us as though by our own power or holiness we had made this man whole? Look well at us, and see that we are Galileans, men of the people, with no other lore or wisdon than we have gathered from the lips of our Master Jesus the Christ. Not through any ability or goodness of ours have we made this poor man walk. The God of Abraham and of Isaac and of Jacob, the God of our Fathers, hath glorified his Son Jesus Christ whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go." Here we see how awfully alienated from God the so called people of God had become. They had been chosen and specially prepared for the advent of the Messiah yet when the Messiah came with all the credentials of heaven, they rejected him, and treated him as the worst of malefactors. But after they have poured out upon him the treasures of their wrath, God raises him from the dead, and takes him up to heaven to sit at his right hand, and invests the disciples of Jesus with the same sublime powers that dwelt in Jesus when incarnate among men. What in the world is more fitted than this fact to overwhelm the Jews with a sense of their portentous sin? But conviction of sin is not palatable to men, and the Prince of this world helps them to elude the force of fact, and continue to disbelieve that Jesus is the Christ. They had denied the Holy One and the Just; the only man who had ever kept sin at a distance from himself, and passed spotless and unblamable through the atmosphere of this world. The Justice of heaven, the very justice that will summon all to its tribunal at the last day, dwelt in him, and shone with incomparable lustre in all his utterances and in all his works. They desired a murderer to be granted unto them. They loved the deep darkness of Barabbas, whose whole life had been abandoned to the most outrageous crime, to the light that was effulgent in Christ. There is not a seraph or archangel of Heaven who would stand for a moment beside Jesus, competing for honour. But the Jews searched their prisons to find out the man who was preeminent in infamy, and placed him beside Christ and elected him to live and Christ to die the death that was due to Barabbas.

"And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." He had shown them that he was the Prince of life by raising Lazarus from the dead. But they preferred to think of him as in league with the Prince of darkness and of death. God had raised him from the dead and constituted the disciples his witnesses. They bore testimony to the fact that Christ was at the right hand of God, not merely by their words but by their marvellous acts, works such as no other person could perform. The healing of this poor cripple was a sufficient testimony to the fact that the Lamb of Calvary was on the throne. How has this man whom ye see and know, been saved from that great affliction? Simply through our faith in Jesus leading us to use his name in confidence,, and thus securing the same divine works that were wrought by himself. "The faith that is by him hath given him this perfect soundness in the presence of you all." There was nothing partial or incomplete about the work of Christ. This man was made thoroughly well. It was not that some improvement had been wrought, but the work of restoration was so complete that there remained nothing more to be done, but to keep him in the same health and strength.

"And now brethren, I wot that through ignorance ye did it, as did also your rulers." 17. These words are remarkable. Peter had shown how completely he was delivered from the timidity that had been displayed by him in the court of the High-Priest. He did not hesitate to state their sin in very strong language. There was no shadow or trace of the fear that had once dwelt in him. We might have expected that he would go to the very uttermost of denunciation in speaking of their sin against Jesus. But his own sin loomed up so awfully in his mind, that he could easily find something extenuating to say even of those who had put the Prince of Life to death. Their ignorance itself was culpable; still the plea could be used, especially of those who had been led by the priests and elders, and men of religious eminence. But he finds a word of apology for the rulers even. They had been blinded by their prejudices. Nobody would have imagined that the Elect of God would have emptied himself of earthly dignity as Jesus had done. It is none the less true, that those things which God had before showed by the mouth of all the prophets, that Christ should suffer, he hath so fulfilled. Peter then exhorts them to repent and turn to the Lord that their sins may be blotted out; for now that Jesus was at the right hand of God it was reasonable to expect that times of refreshing should come from the presence of the Lord. "And he shall send Jesus Christ who before was preached unto you." Or rather who is now preached unto you as to come in glory for the restitution of all things. As this poor man has been made whole, so the entire creation disorganized and dragged down through man's sin, must be redeemed. Peter refers to the wonderful prophecy of Moses in Deut. xviii. of the Prophet like unto himself, promulgating a new dispensation, to reject whom would be to cut themselves off from all the privileges of the people of God. He cites the promise made to Abraham: "In thy seed shall all nations be blessed." They first among these experienced the blessing; for Jesus, if they believed, would turn them away from their iniquities the only way in which man can be truly blessed.

WEEKLY REVIEW.

—We meet with the following paragraph.

The reappearance of the Star of Bethlehem is predicted by astronomers for this year or the next. On Nov. 11, 1572, Tycho de Brahe discovered a star in Cassiopea which equalled Sirius and even Venus, in brightness for a month, and then fell back into its former insignificance. Conjecture has sought to establish a connection between this ephemeral phenomenon and two similar apparitions in 1264 and 945. A not unnatural inference was that the same increase in volume of this remarkable star occurred before 945, which would bring us to about 630 and 310 and to the date of the Nativity. This star is now again due.

From 945 to 1264 is a period of 319 years; from 1264 to 1572, one of 308 years, and from 1572 to 1884, one of 312 years. These periods differ considerably. The inferential reasoning by which Tycho's bright star is identified with the star of Bethlehem, appears to us shadowy and fallible enough. Any orb in the stellar world or even in the solar system, would be incapable of guiding men from one country to another. To do this, it is necessary that it should be in our own atmosphere, not many miles high.

—The *Indian Witness* reports as follows:

The Viceroy has sent a courteous reply to the letter of the Calcutta Missionary Conference concerning the imprisonment of Major Tucker, in which he expresses his appreciation of the interest which the missionaries feel in a case which so nearly affects their own rights, but at the same time points out that it would be contrary to direct instructions from the Secretary of State for him to interfere with a subordinate Government in a case of this kind.

We did not anticipate that any other answer would be given. Surprise has been expressed that the Missionary Conference of Bombay have not moved in this direction. If it could be shown that the action of our Calcutta friends had been attended with some measure of success, there would be more ground for such censure. But even the great meeting presided over by Baboo Chunder Sen failed to modify in the slight-

est degree the action of the authorities. The Bombay Missionary Conference have been very willing to aid in securing for all and every body of Christians the same rights that are enjoyed by other religionists in this country. But it was not easy to see what action of theirs in the present case would tend to this. Six months ago they forwarded a statement of the facts connected with the movement against the Salvation Army to the committee of the Evangelical Alliance, London, requesting them to take any action that might seem advisable in the matter, to secure to all the largest religious liberty in India. In Bombay, Christian ministers or missionaries have not attached much importance to the liberty of going through the streets in procession with music, and some of them have perhaps been slow to realize that any Christian liberty was really at state. Nor are they altogether prepared to deny that the authorities have a right—when they apprehend disturbance—to regulate such processions.

—Much credit is due to the Volunteers of Bhosawal for the combination of energy and considerateness shown in their treatment of the refractory Beloochees. The account (furnished by a contemporary) presents a striking contrast with the shocking way in which the police of the Rajah of Joonaghur lately dealt with a body of offending Maiyas. The Belochees were armed with clubs and sticks and took up a defiant attitude, drawing themselves up in a circle with their women in the centre:

Captain Trevethick, the commander of the Volunteers, decided that no blood should be shed if it could be avoided. He accordingly ordered his men to halt and opened a parley with the Beloochee chiefs, pointing out to them the futility of resistance and warning them of the consequences of remaining longer on the Company's property. The Beloochees still declined to leave, asserting their determination to die rather than surrender their claims to the property which their rivals under the protection of the authorities were going away with. Under these circumstances nothing remained to be done but to use force against the obstinate trespassers. The Volunteers were directed by their officers to advance steadily, and to drive the party out at the point of the bayonet, but without any unnecessary shedding of blood. The Beloochees seeing the turn affairs had taken began to be alarmed and gradually retired before the Volunteers. When clear of the railway premises they were surrounded by the Volunteers and the police and deprived of their clubs and sticks. The other party were then despatched by train amid the execrations and yells of their disappointed brethren. The whole incident was so excellently managed and the disturbers of the peace were so gently yet firmly treated that this bloodless episode in the Volunteer annals goes a long way to justify the existence of the force.

—A Native has just been tried for the murder of his wife. This mild Hindoo, returning home in the afternoon, found that his dinner has not been prepared, and taking up a stick gave one of his wives (he had two) a blow on the head that fractured the skull from ear to ear, causing instant death. Leaving her in a pool of blood, the man went and sat down in the door way of his hut. Afterwards he called a policeman and told him he had committed the murder. Mr. Lynch, who defended the prisoner, seemed to think the failure to provide dinner a very serious provocation, and wished the jury to believe that the man had not intended any serious harm. The jury found him guilty of culpable homicide, not amounting to murder. The Judge sentenced him to transportation for life. The Government undertake to guarantee him against all possible failures of dinner or breakfast, for as many years to come as Providence shall give him life. In other words the state sets apart some thousands of rupees, the interest on which is to be used in paying the various expenses connected with the maintenance of this person because in a fit of temper he killed his wife. It is creditable to Government that it is willing to assume such an obligation as this rather than strain a point, or even seem to do so against a prisoner. But it shows how clumsily the law acts, when the chief penalty for a committed murder falls upon the State itself.

—The home papers describe an extraordinary scene in St. Paul's Cathedral, the day before Easter, in the presence of a large congregation and of many dignitaries of the Church.

During the singing of the anthem a man came from beneath the dome, where a large congregation was assembled, and stepped over the cord drawn across the entrance to the choir. As soon as he had passed the clergy and choristers he put on his hat and ran at full speed towards the communion-table, which had been decorated with flowers for Easter. Before any one could move, he had reached the table, sprung upon it, and, seizing with both hands the cross which stands immediately behind, flung it down. Several of the congregation and of the choir and clergy now rushed towards him, but were not in time to prevent him flinging the massive silver candlesticks—presented some time ago to the cathedral by Mr. Cavendish-Bentinck—and most of the vases containing flowers to the ground. He then turned, and, still standing upon the altar, shouted some words which were not intelligible. He was seized and conveyed from the cathedral by a side door to be given in charge to the police—not, however, before he had endeavoured still further to disturb the congregation by uttering horrible shrieks.

This man, whose name is Campion, has long been known as a zealous anti-Ritualist. He regarded the altar, the Cross, the flowers, candlesticks etc., as the paraphernalia of idolatry, and seems to have considered that as Gideon was justified in overturning the idolatrous shrine of Baal in his father's grounds, so he was called to protest in this emphatic fashion against the idolatrous services maintained in this national cathedral. One is reminded of the action of a Bishop of Bombay, Bishop Harding, who cast down some floral crosses or crowns that had been placed on the altar (communion table) of St. Thomas'. For our own part we are convinced that the Ritualistic ceremonies are rank idolatry, and that the great Head of the Church sees with abhorrence the prostration made to the Host in Churches connected with the Anglican establishment. The fact that they are idolatrous does not however prove that the form in which Campion put his protest, is to be commended or imitated. In fact there is some reason to doubt that his motives were perfectly pure. He says that he had suffered great pecuniary loss through his opposition to Ritualism. This is a small matter compared with the dishonour done to the Lord Jesus. Sometimes a rude, reckless act like this is overruled to awaken the attention of people to what is really going on, and to emphasize the slumbering feeling of discontent. Prophecy speaks of the abomination of desolation, standing where it ought not, filling up the measure of iniquity, and calling down swift retribution. The word abomination expresses the abhorrence that God has for idolatry practised by those who profess to be his people; the desolation is spiritual, the dying out of true piety. After three and a half centuries of Protestantism, filling the Western world with manifold material and spiritual blessings previously not dreamt of, we are appalled by the spectacle of the rankest Romanism reinstating itself under another name, in the Churches of the English establishment. And men have almost ceased to speak of it, except with bated breath and hesitation and deference. We are earnestly told to be very careful lest we wound the feelings of men who are earnest and sincere though possibly erratic in their mode of worshipping God. It seems to be thought a matter of not the slightest consequence that the feelings of Christ, to say nothing of those of evangelical Christians, are profoundly wounded. When the Lord Jesus made a whip of small cords and drove out the traders from the temple, he doubtless wounded the feelings of the elders, the priests, the Pharisees to the quick; but he gave some relief to his own feelings long wounded by the insult they were offering to his Father's house. Mr. Campion was fined £5

—It is too bad, the coldness with which the Church of Rome returns the delicate overtures of the Anglican Church. The Rev. W. D. Hornby of the Oxford Mission, Calcutta, has been writing to the *Indo-European Correspondence* (the organ of the Church of Rome in that city) proposing the formal reunion of the Churches of Rome and England. To this the proud fair one makes answer;

"The wish of the Oxford Mission to effect a reunion between what they call the Church of Rome, and what they call the Church of England may be very well meant, but who are they and what are they to do it? Do they propose effecting it on their own platform? But it is much too small for such a gathering. It reminds us forcibly of Saint Augustine's little Boy who wanted to carry the Ocean in a shell and pour it in into the little hollow he had dug on the sea-shore."

This is very distressing. But faint heart never yet won fair lady.

—The Rev. Charles Churchill, incumbent of St. Peter's, Southampton, has had a valuable gold watch returned to him which was stolen from him some years ago. The thief has been lately converted through the Salvation Army labours, and has confessed his sin and returned the watch to the owner.

—The *New Dispensation* has a doctrine of inspiration which may be very comforting to some but which, it seems to us, is rather perilous.

If any of you think that there was not a single instance in your life of divine inspiration you are not only a sinner but an unbeliever and a liar. According to the definition given above you must admit that every one of you has been inspired at one or other occasion. Have you never composed a hymn the music of which was unknown to you? Have you never resisted the attacks of Satan in a manner which it was beyond your own power to do so? Have you never delivered a speech in which your words and thoughts gushed out of your mouth in a mysterious way? There were instances in which you had to prepare a speech after much labor or to leave a vicious habit after much struggle but these were not

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the instances of inspiration. There were times when you had to find out your own way through difficulty and trouble but could you deny that on no occasion the light of heaven showed you your proper course? On due investigation it would be found out that not a single soul in this vast multitude was denied this heavenly blessing.

Mahomed, Swedenborgh and Chander Sen may have thoughts in their mind the genesis of which may not be apparent, but it would be a hazardous thing thence to conclude that *they are of the nature of inspiration.* That men may be saved from the peril of confounding their own thoughts with the communications of God, God has been pleased to give us a revelation of his will, and to assure us that the Spirit of God will lead us to think feel, speak and act in accordance therewith.

—We hope that the annexation of New Guinea (larger than France) does not mean that England will look on, acquiescent, while France puts her heel on Madagascar. It appears that there was a likelihood of the annexation of New Guinea by France, and to prevent this England felt compelled to step in. We fear that France may express her annoyance by aggressive measures in Madagascar. But the Lord reigns and many Malagasis know this and are waiting upon Him to shield their country.—Meanwhile, the telegraph advises us that France is annexing territory at the mouth of the Congo, having no fear of Stanley or of Portugal or of England.

—We were much grieved to hear lately of the serious illness of the Rev. M. Bovard, M. E. Mission, Kurrachee. *We are glad to learn that he has been raised up again. But* a heavy and unanticipated blow has fallen upon him and his wife. Their only child has been taken from them. They write with bleeding hearts: "Our precious, lovely boy, Melville Edna, is dead! He took ill Saturday night and died Sunday the 15th at 3 p. m. He was such a fine, healthy, beautiful baby boy, and we loved him so much. The Lord took, and will take care of him for us. O our hearts are so sad, but we say, Thy will be done. Yes, our only comfort is in this blessed thought, 'He hath done all things well'" 1 Peter 1. 7.

—The Salvationists and the civil authorities have now come to an understanding. Major Tucker on behalf of the former has agreed that they shall not go singing through those portions of the city which the Police regard as particularly inflammable, and the Police have agreed not to interfere with their singing processions in other parts of the city. We are heartily glad of this, especially as it concedes to Christians the rights so freely accorded to other religionists. But it appears that Mr. Cleveland, Govt. Prosecutor, is not content with this arrangement. It is stated that he is going to carry the matter to the High Court. We hope he will not do any thing so foolish. The Government has not won honour in any quarter by its treatment of the Salvation Army, and has lost prestige in some quarters. The very best thing it can do is to wash its hands of the whole affair, and let the highly-paid Police functionaries find out for themselves the thing to be done. Mr. Cooper's settlement of the matter is one that should commend itself to all.

—What is that sin which the Bible calls *tempting God*? A very good, rather a very bad, illustration of it is given at the Circus on the Esplanade nightly, where, for the entertainment of the audience a man goes into a cage of lions "whom he infuriates with blows, and so maddens with rage that they would kill him in a moment should he trip or fall in his rapid retreat from the cage." This is not only tempting God but it is demoralizing, and the people who flock to see it are responsible for what comes of it. It always happens that the man who holds his own life so cheaply, goes into the cage once too often.

NOTICES OF BOOKS AND REPORTS.

"The Correspondence of Thomas Carlyle and Ralph Waldo Emerson, 1834-1872." Osgood & Co. Boston, Mass. Here are two goodly volumes of letters, 173 in number, covering a period of 38 years during which these two men of renown found time to correspond with each other. Emerson evidently found a charm in Carlyle's letters, for Carlyle was in his estimation an intellectual Colossus, the embodiment of the wisdom of the ages, and he valued every scrap from the pen of his distinguished friend. And the correspondence had a certain charm for Carlyle too. He that wrote "Heroes and Hero-Worship" had no objection to being regarded as a Hero by a man of insight and originality. Emerson visited Carlyle in Craigenputtock in 1833, and fell prostrate at once and forever before the literary hero. His letters give constant expression to this rapturous devotion, and he seems to have never tired of offering incense at this shrine. Of course he knew how to do it so as not to let it appear that the thing was overdone. What wonder then that Carlyle should have welcomed his letters and taken care that the correspondence should not die out. Each preserved the other's letters, probably anticipating that posterity would be interested in them. In his first letter Emerson tells Carlyle that the papers by him which he had read were "by far the most original and profound essays of the day." He adds: "I remember with joy the favoured condition of my lonely philosopher, his happiest wedlock, his fortunate temper, his steadfast simplicity, his all means of happiness." Language which shows that his glance had not penetrated much beneath the surface. Carlyle's temper was any thing but fortunate, and he was quite as remarkable for his power to make himself and others near him miserable, as for extracting happiness from the ordinary events of life. Again: "I am glad that one living scholar is self-centred." "You are dispensing truths which only the Platos and Goethes perceive." "The Truth-speaker; perhaps now the best Thinker of the Saxon race." He encourages Carlyle to regard himself as a Prophet called upon "to deplore the deaf ear and the gross heart of his people: the word of the Lord will be spoken." What more delightful incense than this could be conveyed in letters? We may not wonder that this delicate and ardent homage was acceptable to its object and helped him to abide the criticisms of a different character made by the inappreciative vulgar.

So Carlyle writes back: "There is perhaps not one of a more undoubtedly supernal character than yourself and so pure and still, with intents so charitable." On the whole we are afraid that these two correspondents did not do each other real good. Flattery often seems like angel food, manna from the skies; but the food which really comes down from heaven is truth, and though not very palatable to those whose tastes have been vitiated, there is nothing like it for giving spiritual and mental robustness. *Similia similibus curantur*, says Homaeopathy; but the perpetual accord between this Englander and New-Englander did not help either of them to find out the limitations of the world which they were making for themselves. Carlyle spent his life in handling the great topics of this world, in giving us the dimensions of the mighty men of many ages and many climes, but he had not the true measuring-rod, and Cromwell and Frederic of Prussia, Mahomet and Moses turn out about equally great, and admirable. The thing that he lacked was the one thing that most men lack, "the knowledge of the glory of God as it shines in the face of Jesus Christ."

Emerson exerted himself to get Carlyle's early works published and appreciated in America, and much of the correspondence of the first volume relates to these efforts. Emerson had the pleasure of transmitting more than one sum of money to the English author, the result of these endeavours. Emerson was always buoying himself up with the hope that Carlyle would visit America, especially Concord. And Mr. and Mrs. E. were often devising what they would do for Mr. and Mrs C. when they should come. But they never came. Of course there were points about which these two men continued to disagree. Carlyle had no objection to slavery for others, while nothing but the most unlimited freedom would do for him; the Negroes of America would have remained in servitude to this day for all that he cared. These volumes are very pleasant reading and one is led on from letter to letter all through them, without weariness.

"Report of the Irish Presb. Mission in Guzarat and Kattyawar." The Report says:

During the year the Rev. W. W. Brown of Borsad went home on furlough. He was accompanied by his sister Miss Brown. The health of both had suffered from the wear and strain of the numerous schemes inaugurated and carried to a succesful issue by them at Borsad. Miss Forrest also left shortly after them for Ireland to recruit her failing strength. We have much pleasure in being able to state that Mr. and Miss Brown and Miss Forrest have all gained largely by the change, and we hope to welcome them back in renewed health and vigour before another report is needed. We have also great pleasure in being able to chronicle an accession to the Zenana staff in the person of Miss Balfour, who has with great energy set herself to the task of acquiring Gujarati. But we mourn the death at Ahmedábád of Mrs. McAfee, an earnest and indefatigable worker. The Manse at Anand has been completed, and Mr. Shillidy is engaged on the plans for a new colony in his district. A small press in which to train orphan boys for the printing trade is being started at Ahmedábád. The press at Surat has been unusually busy and efficient during the year. A residence for Zenana ladies is about to be erected at Borsad. The Bhavnagar Church has been begun. The stations, with the exception of Rājkote which is still vacant, are all flourishing and in good working order, so that we have entered on the new decade with bright prospects.

The adults baptized last year number 79. The total baptized number 1270. Communicants, 292. Orphans, 121. Vernacular Schools 24; scholars 1383. English 4 with 536

scholars. Grants-in-aid, Rs. 5183. The Native Christians of Surat have formed themselves into a Society for the dissemination of the Gospel. Each family gives a minimum of four annas monthly. In connection with Zenana work it is stated that house to house visitation and the instruction of females in their own homes has much increased. Rev. Wm. Beatty of Ahmedabad says:

I was laid aside for some months in the beginning of the year by a severe accident. A sudden fall on the elbow of my right arm resulted in a dislocation the effects of which have not yet disappeared, and are likely to remain. Dr. Osborne, who was in Ahmedabad at the time, was most attentive during the first period of my sufferings. He, with doctors Wilson and Banks, performed a second operation which resulted in restoring the arm to usefulness. To them all I am indebted for great kindness and attention during a trying time.

Three of the women in the Training College have completed their course and are now in positions of usefulness. Shahawadi, the Christian village, is doing well. The Rev. Mr. Shillidy of Anand is not prepared to accept the dictum that the proper course is to leave converts in their own villages to serve as lights in the midst of heathen darkness; after an experience of seven years he thinks that in some parts of India this course is disastrous. Perhaps some thing will depend upon the meaning of the word 'leave.' Wherever new converts live they should be followed by the means of grace, chief among which is Christian fellowship. Mr. S. says:

I believe very many of those who have left us after professing Christianity for a longer or shorter period of time, would have been saved both to themselves and the Church, had it been possible for us to gather such into separate communites and keep them under regular instruction. To speak of a newly professing Christian as a centre of light to the whole community, implies a much larger degree of attainments and, in the case of high-caste professors, a greater amount both of moral and physical courage than most have when they first connect themselves with us.

"Is Christianity True?" We have much pleasure in calling attention to this pamphlet published by the Tract and Book Society. The substance of it appeared originally in the *Dnyanodaya*, an excellent Anglo-Marathi weekly with which we hope many of our readers are acquainted, the English portion of which is edited by the Rev. R. A. Hume, the Marathi by Mr. Shahoo Daji. The pamphlet we are noticing is replete with information regarding the Bible, and there are thousands of the educated Natives of this country who would be in a much better position to speak about the Bible than they now are, if they would carefully read this little work. Our readers will do well to obtain supplies of copies to put in the hands of their Native acquaintances. It is sold at a merely nominal price, half an anna.

When a panorama is to pass before an audience, the artist darkens the room in which they sit, so that the picture may be more fully seen; so God darkens our place on earth, puts out this light and that light and the other light, that then He may pass before our souls the splendours and glories of the better land. The darkenss here augments the light there.

The Bombay Guardian.

SATURDAY, APRIL 21, 1883.

HINTS.

TO THOSE WHO SEEK TO SET FORTH THE GOSPEL IN GOSPEL HALL, PICKET ROAD. I.

It is will for us to understand distinctly what we are aiming at. We wish to make the people acquainted with the arrangement which God has made for the salvation of sinners. In other words, to lead them to put their trust in the Lord Jesus Christ for the salvation of their souls. Well, what can be more simple? Let us tell them that God so loved the world as to give his only-begotten Son that whosoever believeth on him may not perish but have eternal life. This may be a simple thing for those who have been all their life hearing in one way or another about the Lord Jesus, his life, death, resurection &c., in whose minds there is no question as to the divine origin of Christianity, and to whom the Bible and that alone is word of God. But how different is the case here. The minds of those whom we address have been since childhood preoccupied by religious ideas entirely opposed to these, and they have no conception that they need do more that perform certain penances to get into harmony with the powers that rule this world. They believe that death simply transfers their spirits to some new form of life in which there is not the slightest recollection of any thing that occurred in the previous life. They look forward to nothing higher or better than by certain good deeds or acts of worship or austerities obtaining a transmigration to some higher order of being than their present, and so to move in a higher social plane. We speak now of Hindoos. There are many religious Hindoos who believe that there is no such thing as sin, and that the notion of sin proceeds from the ascendency of *Maya* or illusion, and that God is really all in all in such a sense that he works in us to will and to do, even when we will and do what is called sin. To them, people who speak of man's sin, are still in the realm of ignorance, and should be learners instead of teachers. The Mahomedans who are in our audiences have as a rule very defective ideas of sin, and think, as a good many nominal Christians seem to, that the performance of good actions may atone for our bad actions. As a specimen of the ideas concerning sin that many of them entertain, we mention the following incident. We were once preaching about the universality of sin when we were interrupted by a Mahomedan who said, "Why do you accuse me of sin? Why should I sin? I have two wives." This shows what ideas are likely to pass through the minds of many when we speak of our great sinfulness, unless we are careful to point out wherein consists the essence of sin. Many of the auditors believe that there is no sin like that of taking animal life, unless it be the changing of your ancestral religion. There are no sinners like those who eat animal food, who go out shooting, who kill mosquitoes and lay violent hands upon the numerous parasites that beset people in this country. As a rule it is very difficult for the people of India to form the idea of a personal God except as allied with matter.

There will generally be a certain number present who have read infidel works and who have learned to look scoffingly or skeptically at the things we have to tell them. They hear us speak of God's giving his Son for man, and they say to themselves, these preachers know not the character of God and grosly impute to him ideas that belong to human relations. And so on. These illustrations will suffice to show how far the people are from that preparation of the Gospel which was effected by the preaching of John the Baptist. It is very certain that only those who know something of the true nature of sin as exposing us to the just wrath of a holy God, will care for the invitations of the Gospel which are addressed to those who thirst. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, Come ye." "If any man thirst, let him come unto me and drink." The Gospel begins with the Sermon on the Mount, the object of which is to set forth the claims of God, the comprehensiveness and spirituality of the law, and thus to make men sensible of their guilt and peril. Why is it that so few even among nominal Christians, among Englishmen familiar enough with some aspects of the Gospel, really turn to the Lord and experience his saving grace? It is very much owing to the fact that they have thought of the gospel exclusively as an expression of God's willingness to save sinners, and have not heeded its testimony against sin. Until they receive this they will not be affected by the love that speaks in the Gospel. Yet there are some, not only among nominal Christians but among Hindoos, Mahomedans and Parsees and theists too, we may add, who have not peace, and have sought for it in their own systems and been disappointed. We may hope that this class will be affected by the words of invitation proclaimed to them in the name of Christ, and come to him and experience his power to save and satisfy, who will then become joyful witnesses for him and declare to others what a Saviour they have found.

We do not think that we will do the people who assemble to hear us, any good by attacking their peculiar views, and endeavouring to carve our way to their hearts by argument. We cannot do this without allowing them to reply, and turning the place into an arena of controversy. But it is well, it is important to know what is in their minds, and shape our presentation of truth in such a way as to bear upon their preconceived ideas. When we make them acquainted with the demands of God, and with the character of God, we are really laying the axe at the root of those ideas. When we tell them that sin is to be estimated by the greatness, holiness and justice of the Lord of lords and King of kings, we are really showing them the erroneousness of many of their favourite notions,

C.

TITLES OF CHRISTIANS.—V.

SERVANTS.

Christians are not any the less servants of God because they are his friends. The more abundantly the love of God is bestowed upon them, and the more they are exalted in position and privilege, the more completely do they become the servants of God. Speaking of his well-beloved Son, the coming Messiah,

God in words placed on record by Isaiah, said, Behold, my servant shall deal prudently, he shall be exalted and extolled. And in the Apocalypse, we find this used as a title of honour with reference to those who are redeemed from the earth, and who enjoy uninterruptedly the beatific vision. "Till we have sealed the servants of our God in their foreheads." "The throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face."

In the days of his earthly pilgrimage the Lord Jesus made this proposition: "If any man serve me *let him follow me*; and where I am there small my servant be; if any man serve me, him will my father honour." We are to serve Christ by following him, by walking as he hath left us an example. It was his meat to do the will of him that sent him and to finish his work, *i. e.* do it completely. He showed that the laws of God were written in his heart, by delighting to do them, as common men delight to eat their food. We are to be servants of God after this fashion. In fact, there is no other fashion in which we can be the servants of God. God will not have any servants but those who find their happiness in doing his will, and are far from having any preference for their own will. The sixth ch. of Romans shows that we have to be made free from sin in order to be the servants of God. "Being then made free from sin, ye became servants of righteousness." "Being made free from sin and become servants of God." And Peter says, "As free, and not using your liberty as a cloak of maliciousness, but as the servants of Christ, doing the will of God from the heart."

There are some who believe that God has forgiven them their sins, and who admire the law of God and see plainly that there is no path so much to be desired as that of entire conformity to the will of God, but who have not yet learned how the grace of God is available for them that they may completely and joyously do the will of God. They fancy that having a new heart, it is enough that they keep the motives to obedience before their minds and they will be enabled to obey. But there is always a terrible disproportion between their sense of obligation and their consciousness of strength. They are daily brought low and made sensible of captivity in the presence of duty, the excellence and desirableness of which they plainly perceive. There is a screw loose somewhere in consequence of which the machine, after all that has been done for it, refuses to work and they are tempted to think that they have committed some unpardonable sin and forfeited for ever the favour of God. Instead of the expected consciousness of strength which they suppose ought to be in them, they find from day to day only a detestable sense of weakness, and the suggestion arises that the salvation of God must be a *failure*. Well, it is a failure and will continue to be, so long as they pervert it in the way they are doing. Who bade them look within for consciousness of strength? Paul, writing to the Corinthians says, "I was among you in weakness and in fear and much trembling." What God wants you to be conscious of is your own everlasting and irremediable weakness. "When I am weak then am I strong," said Paul. You split Christ's salvation in two, take one half and then proclaim that you are still in servitude. The bane of your impenitent life has been the idea of self-sufficiency, the idea that you can stand alone. The Gospel would not be a Gospel if after forgiving your sins, it said, Look now in your new heart for the ability to do all the will of God joyously. Not so. It gives you forgiveness in Christ; available as you abide in him; lost to you if ever you get separated from Christ; and it gives you victory over sin in Christ, available only as you abide in him by faith. The power that overcomes temptation as it arises is not in you, but in Christ and is yours as you look to him. When you are groping in your own heart for power, you have forgotten the way of faith. There is never any help to be obtained by self-seeking or self-tutoring. The thing for you is to learn more perfectly the lesson of Calvary as to the hopeless depravity of your own heart, and abandon for ever the idea that there is any good thing in it and address yourself to Christ. Why has he put a divine executive into your heart, one that is omnipotent in the region of your corrupt nature? In the presence of temptation and of all the power of the Prince of this world, it is yours without a moment's hesitation to praise God mightily because you have victory, because He that is in you is stronger than all antagonists. When a great host came against Jehoshaphat and impending ruin stared him in the face, he strengthened himself in the Lord his God and appointed singers to go before his troops praising God with a loud voice for the expected victory. It is the privilege of the servant of God to sing his Te Deum before the fight. The servants of God wear the armour of God not the armour of Saul. The true servants of God find all their resources in Christ and have no wisdom, righteousness or sanctification save what they have in Christ. Not I, but Christ liveth in me, and the life that I live in the flesh I live by the Son of God who loved me and gave himself for me.

REMINISCENCES. CCVII.

Extracts from Diary kept in 1849.

March 24th. I think the 20th of March, 1849, is the greatest day of my life. I entered upon a religious experience far higher than any before attained to. Its characteristic is self-annihilation, and a wonderful revelation of God in the place of myself. My prayer has been for some time that I might be filled with all the fullness of God. I am dependent on God for the carrying out of every volition. I will; but it is not I that carry out my will, it is God. This body is a constant revelation of God's wisdom, power and love.—The most impressive displays of power are in transformations. But in what Arabian nights, or tales of Geeni, are more marvellous transformations told of, than those that God is continually effecting in me. God is daily transforming bread into the matter of my body. This wonderful hand was once bread. This wonderful eye, in whose praise volumes have been written, was once bread. It is constantly dying, and constantly undergoing recreation. The same power that created is employed in perpetuating. I cannot lift up my eye, but God gathers up the treasures of a broad field of space, and pours them all into it. The greatest treasures, since they are all intended to reveal himself. As swift as the thoughts can fly through my mind, they are written on this paper. These are not my powers; for God can do nothing more wonderful than these things; these are the powers of God. God is between me and the universe, bringing me each instant the tribute of the universe, and Himself revealing me to this universe. I am absolutely dependent on him for the making of myself known. I am dependent for everything. Herein appears to me a most overpowering exhibition of divine love. God has hidden me in the secret of his pavilion, and only through Him can I communicate with any thing or any thing with me. I am in him as a mote in the Sunbeam. How immense the guilt of my past life,—for I have been all my days usurping the glorious powers of God and calling them my own. I have ever been making him to serve with my sins.—I now restore all to God. In him I desire consciously to live and move and have my being. Henceforth I desire to remember that to him alone belongeth power, to me absolute weakness. The power of thought, the power of utterance, the power of action, all these are His; and of course there is not the point of a pin for me to build self-love upon. I have an individuality, blessed be God; for without this how could God be revealed to me? but it is a something infinitely little, and all its powers are of God. In order to reveal God, I have not to make great efforts upward and outward; but just to shrink into nothingness, and thus remove the impediments that have hitherto stood before God. The truth shall make you free. I feel wonderfully emancipated by these precious discoveries.—How gross, gross, gross, the darkness that covers the earth. "I am continually with thee."

I do'nt think I ever conceived of any greater manifestation of God in heaven, than I now find in this world.

March 26th. Into what unheard of treasures of experience is God leading me. Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things revealed unto me since last Tuesday the 20th, especially on Saturday, and more especially within the last half-hour. There is a revelation of God to me in every particle of matter, in every animated particle, greater than what I supposed the angels to be beholding. The ideas formed of God on his throne appear perfectly insignificant; the sun that shineth in his strength appears to have no glory, by reason of this glory that excelleth. Pantheism is atheism; it is bringing God down to matter. The question, Where is God, is of no sort of consequence; the important question is, Who is God? This is eternal life to know God in Jesus Christ. Keeping this knowledge in mind, we certainly cannot find God too present or too much revealed. Especially as we know that the primary object in the creation and momentary preservation of each particle is the manifestation of God. Of him, through him, and to Him are all things. Through him, that is, not detached from God. What makes a living particle to differ from a dead one? It is the indwelling active revealed power of God. In every living particle all the perfections of God are seeking utterance. In the inanimate particle there is His power, but it slumbers, that is, is imperfectly revealed. There shall be no more sun, in the day when the whole earth shall be as full of the knowledge of God, as it is now full of His unknown glory. Only the seraphim know it. In that day, in every living person, there will be a sun of righteousness revealed, that shall make the sun in the sky comparative darkness. There was as much of the fulness of the Godhead in the person of Christ in Gethsemane as there was on the Mount of Transfiguration.—I feel that God is reducing me down to my proper dimensions. I am fast shrivelling to nothingness. No king ever valued his crown as I value my nothingness. He that loseth his life for my sake shall save it. And what a salvation! I desist from my usurpation of God and his glory, and find my personal insignificance and nothingness clothed with himself. Thus being clothed, I am not found naked. Mortality is swallowed up of life. Absent from the body I am present with the

Lord for evermore. I have now a building of God, eternal in the heavens, a house which is from heaven.

On Saturday 24th the Lord showed me that I should never more die, out of the Revelation. Time shall be no more, for the mystery of God is finished.—If God now makes to the world a revelation of Himself as much superior to what is made, as that now made to me is superior to what was made, how unutterably glorious. And will he not do it? Why does he reveal himself to an individual, but that by that individual he may be revealed to the world?

FOUR YEARS OF FAITH WORK.

(*Communicated.*)

Some regard our success in orphan and mission work as due to the possession by us of "the gift of faith," which gives us by some mysterious means the ear of God and makes prayer easy and effectual to us. We want to disown this idea as emphatically as we can.

We have no "gift of faith" except one which apprehends, then believes, then appropriates the unlimited promises of God's written word, for purposes which involve only his glory and are in perfect consistency with his holy will.—We have no "gift of faith" which we must not exercise to retain or develop. We have no gift of faith which does not lay hold of the very same promises which God has caused to be penned for every man, which is not graciously possible, for purposes of his glory according to the demand of each individual believer's case, subject ever to the Divine will. We do not teach that every or any man or woman may pioneer missions or succor orphans. But they may rely on God for all needful spiritual and temporal good required for any work possible to them.

The last year has been the best of our history. God has given us in the four years two orphanages with orphans respectively 58 and 14, six missionaries, a foothold in the midst of a half million Telugu people, and a good prospect of a foothold in another field of half a million of Canerese people and Rs. 17000 along with innumerable other good things. But as regards rich developing and disciplining experience and real advancing success and satisfactory results the last year exceeds all the others. The Lord has disciplined us with trial merely to lead us forth to more enlarged and effective usefulness. Our health has been unexceptionably good. We have had no revival among the orphans, though a few have been convicted and a few of those who previously were converted have we believe apprehended somewhat of the experience of entire sanctification latterly. Over these things we find much to rejoice. The spiritual success has ever been the greatest cheer of our work. Our receipts during the year have been about Rs. 5,500 of which about Rs. 1,500 has been for our *Tract Fund* for tracts in Telugu, Canarese and Marathi. Another Rs. 400 has been entrusted us for disbursement in native work. Another Rs. 100 is the earning of our own hands on our contract of road work still in progress. It will thus be seen that our Mission with its 72 orphans and 6 missionaries has cost the outside world but about Rs. 2,500 this last year. Our work has been proportionately less expensive this year than ever before. Our native orphans have cost us Rs. 20 each; our East Indian orphans less than Rs. 40 each and the six missionaries with all incidental expenses in the mission about Rs. 1,500 for the year. Our tract money is most of it on hand and the production of the tracts is before us. The good Lord has graciously and liberally provided for us and has left us with the largest cash balance we have ever had at the end of the year.

Our missionary force was successively increased by 3 new missionaries, respectively, Sister Ruth Freer for the Christian Home, for the East Indian orphans, in June 1882. By D. O. Ernsberger from America for the Canarese Mission in the Western Nizam's in July. Bro. F. J. Blewitt for the Telugu Mission work in August. We think these workers were evidently all selected and sent by the Lord. We are of one mind in our mission policy and line of missionary life.

We must not omit one item concerning the orphans. Our 72 orphans have cost about Rs. 1,600; of this entire amount, our boys and girls have during the year earned or produced nearly Rs. 1000. We think we have cause for no small joy here. The prospect is before by which we hope the orphans will nearly support themselves during our fifth year.

Our prospects are brighter for another year of increased usefulness than they have been any years past. We shall be enabled to help other brethern who like ourselves have felt drawn to move clear out among the heathen, with Rs. 1,200 or more during the year to come. Several important things God has led us to pray for and we believe we shall be led into new things this year for the good of India. We covet no man's money but we have been constained during this last year, to ask God to place in our hands money to be used for his glory among the heathen. We are not content to stop with the few hundred rupees our own work demands. We desire to help many others who labor wholly among the natives. The *India Methodist Watchman*, a most important agent in stirring zeal, money and diffusing news of native work has had much favor from God during the last year. In it are regular accounts of our work as of Bro. Jacobs and Bro. Robbins and others also. We are full of praise to God and are more confirmed that we shall never solicit of any individual save of God. We will publish our work.

If God commend it to any man's conscience we will praise him. But we have found it increasingly good to trust in the Lord, only. We are never in this line in want or disappointed. We invite our friends to unite with us in praise to God for his great goodness to us. "Declare his glory among the heathen."

C. B. WARD,
Missionary in charge M. E. Telugu Mission,
Deccan.

Address care of Mrs. A. Walker,
Chadarghat Deccan.
Secunderbad, April 10th, 1883.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—As the "Bombay Gazette" even before the Salvation Army landed, and consequently before even a Policeman could have apprehanded a breach of the peace, showed its hostility to the movement, so, in contrast to it, the "Bombay Guardian" stood forward as its best friend, preparing the way for it by quotations from Mrs. Booth's sermons and by explaining away supposed objections. Since its landing the M. E. Church has supplied it with able members, helped it in extremity and has been the first to copy it in all that is excellent even to the point of going in processions at Lanoli and using musical instruments. It grieves me therefore, Mr. Editor, that you whose opinion is of so much weight with all Christians in this Presidency, should find fault with the Army on account of its rule of military obedience. But, as pointed out by Mr. G. Railston in his refutation of Madame Gasparin's book, one of the Rules secures for the Army *perfect spiritual liberty*. This is not in the least inconsistent with unquestioning obedience in regard to *operations* and *methods of work*. It seems unreasonable to allow a raw convert to carry on a mission in his own fashion, as it would be for a General to allow his Captains to manœuvre their own companies simply because all were brave and desirous of victory.

(2) Then I noticed objections of yours to the enrolment of auxiliaries. I think Major Tucker will tell you, that these are not under the orders of the General or his officers. You say truly, that the Salvation Army itself may be regarded as a militia of the Churches. But, if so, how are they to be supported! Is it not the duty of the Churches to give them money for the Lord's work? and if so, and, if the Army to keep up the military idea, calls them "auxiliaries" and asks them to enter into a brotherly covenant to pray for them and spread the truth about them and their work, will you find fault with them on this account?

They never wanted help and sympathy more than at present.

Who is on the Lord's side?

Philadelphia.

[We do not consider that we are any the less friends to the Salvation Army because we allow ourselves to speak of what appear to be defects in the system. In our notice of Mad. de Gasparin's work, we found fault with her book as much as we did with the system so severely commented on by her. We are connected with a Methodist body, but we never assumed that that body was beyond criticism. We constantly speak with thankfulness of the important lesson taught by the Salvation Army movement. We do not think that they are its best friends who object to have any of its peculiarities tested by the New Testament. It is a satisfaction to us to know that considerable aid has come to the Salvation Army though our advocacy and we shall always be most happy to be the medium of conveying funds to them. We are not unmindful of their work of faith and labour of love, nor of the labours of love of a different kind wrought by Christians of other bodies.—*Ed. B. G.*]

NOTICES.

Baptist Church, (Opposite the Byculla Club.) The Rev. W. Carey, Medical Missionary from Delli, will preach to-morrow (Sunday) at 7-30 A. m. and 6 P. M.

Received for M. E. Native work, Bombay, from Mrs. M. L. Rs. 40; from H. T. a lot of jewellery; Mrs. J. B. 2; Capt.—5.

The Cannington Girls' School is thankful for assistance rendered by the *Bombay Guardian* and acknowledges the following gifts: *Outside Allahabad*; R. P., 1,500: "No name" by J. M. T. 20: W. H. G. 50: R. J. Y. 50; W. V. S. 20: Mrs. B. 150; J. H. C. 16: A. F. 15; E. D. 5; E. B. 5.

In Allahabad: C. H. T. 200: Mr. Justice S. 100: J. F. D., 110; C. P. H., 125: J. S., 100: W. C. H., 100: Miss. F. M. L., 75: A. C. W., 50: T. P., 50: J. and C. 35: F. 50: F. T. A., 10: B., 10: E. E. 5; R. G. 5: G. R. 3: R. W. C., 25: E. L., 25: C. 25: Mrs. S. (collected) 22: D. S. C. 12: J., 5: J. B. E., 10; M. E., 5: E. W. J., 5: C. A. M., 1: D. S. C., a camera, valued at 50 (for sale).

Ladies Committee, 50; a total of three thousand rupees in three weeks. Praise the Lord. Another thousand would free the School. [Address C. H. Twidale Esq. care of M. E. Parsonage, Allahabad].

C. P. Hard.

Epitome of News.

Saturday, April 14.

—*Times of India*: For some days past a number of Beloochis have been giving the civil authorities at Bhosawul a great deal of trouble. During the week there was a quarrel between two parties of the gang, and the police had hard work to keep the peace. With some difficulty one of the parties, about 250 in num-

ber, agreed to go to Munmar, and Mr. Lamb, the Assistant Collector, accordingly made arrangements for their conveyance by a goods train leaving Bhosawul on Thursday morning. The other party got to know of the arrangement and went to the station and threatened to pull up the rails if the scheme was persisted in. In view of the serious aspect of affairs, Mr. Lamb asked for the assistance of the Railway Volunteers, and about forty or fifty men promptly turned out under their officers, Messrs. Trevethick, Abbott and Garratt. The Volunteers surrounded the troublesome Beloochis and deprived them of their sticks and other weapons. In the meantime the Munmar party were despatched to their destination, and on arrival there took up their quarters on the platform, and refused to leave when requested to do so by the station master. They alleged as an excuse for their contumacy that cholera was very bad in the village and they were afraid to go there. Mr. Wright, the district Traffic Superintendent, yesterday proceeded to Munmar to endeavour to arrange matters, and ultimately induced the party to move into a camp formed about a mile from the station.

—Mr. Peterson, tailor's cutter, in the employ of Messrs. Watson & Co. was thrown last Thursday evening from his dog-cart and received injuries from which he died.

—*Bombay Gazette*: We are glad to hear that the Governor-in-Council has appointed Mr. R. M. Sayani a member of the new Town Council as a representative of the Mussulman community. The other Government nominees are:—Captain H. Morland, Lieutenant Colonel Merewether, and Dr. Blanc. Sir Frank Souter has been reappointed Chairman.

Monday, April 16.

—*St. James' Gazette*: Perhaps the most satisfactory circumstance connected with the recent trial for blasphemy is that it has brought out distinctly the abhorrence with which educated men, whatever may be their theological opinions, regard outrageous assaults on religion. Some "Freethinkers" may be of opinion that the punishment of Foote and his accomplices is excessive, or even that such persons do least harm when they are let alone; but no one whose judgment commands the slightest respect has failed to condemn crude and offensive manifestations of unbelief. Now, it is by no means certain that on such a matter as this there would always have been unanimity of sentiment among educated sceptics. In the eighteenth century the spirit of the Illuminati with regard to Christianity was not very different from that of the vile print which has now become so notorious. The tone of these writers was accurately expressed in the letter to D' Alembert in which Voltaire said that "surely five or six men of genius like them could overthrow a religion founded by twelve beggars." They not only dissociated themselves from the Church—they loathed it; and almost any device which appeared likely to weaken its influence seemed to them justifiable. At the present day their method survives only among ignorant atheists. Even in France the most influential sceptical writers are careful not to wound unnecessarily the feelings of those who differ from them. M. Renan has even been accused of talking too much in the unctuous style of a pious village priest. Distinguished German writers who advocate a theory of the world opposed to that of Christian teachers manifest the same tendency. In the Prussian Parliament the other day a violent attack on men of science, especially on adherents of the doctrine of evolution, was made by Herr Stocker, the Court preacher, who has obtained a kind of fame by the vehemence of his ardour in Jew-baiting. Professor Virchow, in the course of a masterly reply, emphasized the fact that the Church has now no reason to complain of the manner in which it is treated by those who have broken away from it. "Herr Stocker is mistaken," he declared, "when he asserts that modern men of science are worse than the contemporaries of Voltaire: nobody tries in our day to make religious conceptions ridiculous." At this point the speaker was interrupted by members of the centre party; but he continued: "At all times it has been the tendency of some men to make sacred things ridiculous: and in Voltaire's time this was the general custom—it was considered a mark of good breeding. All that is now completely changed." Englishmen may fairly claim that in this respect their country has been for many years pre-eminent.

—The Senate of the University, have resolved by 34 to 6 votes, that the clock in the Rajabai tower of the University shall keep local time.

—*Bombay Gazette*; Deesa, April 14: Lieut. C. H. Seddon, Adjutant of the 5th Bombay N. I., has been mortally wounded by his butler, who afterwards shot himself.

Tuesday April 17.

—*Indian Witness*: The Superintendent of the Seamen's Reading and Coffee Rooms at Hastings has published a brief statement of the work done during the past year. These rooms were opened for the special benefit of the seamen belonging to vessels lying below Fort Point, and each succeeding year has made it manifest that for these men such a place in Hastings is greatly needed. The attendance during the past year has been very encouraging. Captains and officers of vessels have borne willing testimony to the good influence of the evening prayer meetings on their men. Men who have been converted there often return after long voyages, and are found to be thoroughly reformed in character. Others write from distant ports, and tell of the good work carried on by praying men on shipboard after leaving Calcutta. The sum of three thousand five hundred rupees was collected in free donations from officers and sailors during the past fourteen months.

—Same: The Commander-in-Chief has issued a general order that no movement of troops shall take place on Sunday if it can be avoided.

—*Times of India*: Intelligence reached Bombay yesterday that Chittoo, the principal leader of the late disturbance in Central India, has been arrested. It seems that he surrendered himself to Mr. Holland, District Superintendent of Police, Panch Mahals, who had been in pursuit for many days. It will be remembered that a number of Bheels and Afghan fanatics attacked Nanpur, a town in the Ali Rajpur territory, about three months ago. They were under the leadership of Chittoo, and were well armed, the Bheels with bows and arrows, the Afghans with firearms. Subsequently they committed two minor dacoities in the same neighbourhood and threatened the town of Ali Rajpur. Prompt measures were taken by the authorities to suppress the insurrection, and a strong military force was employed to assist the police.

—A correspondent of the same: Having had occasion lately to purchase santonine in the local market, I was led to examine the samples offered, and found them with one exception to be adulterated. The worst sample did not contain more than 10 per cent. of the genuine article. Santonine is now so generally used, and so important a drug in India, that it appears to me to be necessary to bring such a gross fraud to the notice of the public, and thus prevent discredit to so valuable a remedy. Fortunately, detection is easy: by exposing a pinch of the mixture to sunlight, the particles of santonine will in a few minutes turn yellow, while the adulterant remains white.

—Same; Lahore, 16: Reliable persons who have lately arrived from Jellabad report that the Shinwaris and other tribes who retired into the hills on the approach of the Ameer's forces continue to maintain a defiant position. The troops have not attempted to follow them. The hill tribes generally have declined to surrender their absolute independence in the slightest degree to Abdul Rahman, saying that they were independent during Shere Ali's reign and will not alter that position for any consideration. The acceptance of khilluts by some of their chiefs is regarded as a mere formal token of friendly feelings, and of no political significance. The Ameer when leaving Jellalabad intended proceeding to Herat as soon as possible, that being the only part of the country where his power is not quite consolidated.

—A disastrous fire occurred in the Sudder Bazaar at Delhi last week, which resulted, it is said, in the destruction of 2,000 houses.

—*Bombay Gazette*: Mr. Gladstone's Government has trumped the French Republic in the matter of annexatrons. The island of New Guinea, which has been annexed to the British Empire by a stroke of the pen, is larger than Madagascar, and almost as large as Borneo; it has a length of 1,600 miles and a breadth varying from 30 to 400. Its area is about 275,000 square miles. The area of Madagascar is rather less than 230,000, while that of Borneo is about 290,000. The protectorate of North Borneo has already brought the latter island within the sphere of British influence, and now the annexation of New Guinea makes the eastern half of the archipelago exclusively British, and closes that region to the political enterprise of other Powers.

—*Times of India*: Eleven members of the Salvation Army were yesterday charged before Mr. Cooper with being members of an unlawful assembly in not having dispersed when called upon by the police to do so. Mr. Cleveland, Public Prosecutor, called Sir Frank Souter and several other witnesses to prove that a procession of the Salvationists marching through the Marwaree Bazaar, where the Jumma Musjid is located, singing Christian hymns, was likely to disturb the public peace. "Major" Tucker, who was allowed the privilege of representing the accused, promised to give an undertaking that the Salvationists would not pass down strictly Mahomedan quarters of the town in procession with singing, provided the Commissioner of Police agreed to allow processions in non-Mahomedan streets unless some special emergency should arise. As the court would not entertain such an undertaking, evidence on behalf of the accused was gone into. The case was then adjourned to this afternoon.

Wednesday, April 18.

—*Bombay Gazette*: "We may hope that a *modus vivendi* has at last been established by which a stop will be put to the unseemly conflict between a body of respectable European men and women, and the police. Mr. Cooper, the Chief Presidency Magistrate, yesterday dismissed the charge against eleven Salvationists—including Mrs. Tucker and four other female members of the Army—of continuing in an unlawful assembly when ordered by the police to disperse, Major Tucker having shown that he gave notice to the police that he intended to cease singing on arrival within 200 yards of the Jumma Musjid, and had not, up to the time of the arrest received any intimation that what he proposed was likely to lead to a disturbance, nor was any request made that he would not carry out his modified programme. Major Tucker has signed a declaration on the part of the Salvationists that they shall not in future sing when passing through Mahomedan quarters of the town, and that processions shall not take place in other streets in case any special emergency should arise."

Not the least satisfactory thing about this is the altered tone of our contemporary in speaking of the Salvationists.

—Same; Secunderabad, 19: A most unfortunate accident occurred last night, by the

capsizing of three rafted boats, capable of holding with safesy 10 persons each, on the Hussain Sallger Tank. Sixty nine Hindu devotees engaged in the performance of a religious ceremony on board the boats became demoralized, and caused the boats to capsize. Sixteen only were saved, the remainder being drowned. Twenty-two bodies have been recovered up to this evening. The boatmen are in custody.

—*Standard*: Tamatave: Under the trees and in the jungle which stretches back inland from the street and peninsula of Tamatave proper, are clustered in haphazard fashion the wooden huts of the native population; and in every hut is a rum cask, ready on tap. Every householder is a vendor of alcohol. The inferior and poisonous rum of the Mauritius sugar estates—so inferior and so poisonous that it cannot find a market elesewhere, is shipped to Madagascar, where it is retailed at fourpence the quart bottle. And, as I have said, to stroll through the native portion of this little town is to wroll amidst a host of rum casks and amongst an intoxicated population. Formerly, the Hova Government imposed a duty of thirty-three per cent. on the filthy stuff, but, under united consular pressure, in which I understand America took the lead, and England assisted, that duty was reduced to ten per cent. Thus degradation and the worst of Western vices, is placed, along with missionaries, within cheap and easy reach of the very poorest of the population. It would not be tolerated in England, and ought not to be tolerated in Madagascar.

—It is stated that an elderly Persian lady of the Suddozai family, one of the pensioners at Ludiana, has, with her two grown-up daughters, been baptized lately at the Ludiana American Presbyterian Church.

—The New York correspondent of the *Standard* states that a private test took place on the 25th ultimo of a telephone between New York and Chicago, a distance of one thousand miles, and the result was a complete success. Previously the longest distance over which a telephonic message had been sent was seven hundred miles, between New York and Cleveland. The present result is mainly due to a novelty in the conductor. This consisted of a steel wire core, copper-plated, the electrical resistance of which to Chicago was only 1,522 ohms, as against upwards of 15,000 ohms, the average resistance of ordinary iron telephonic wire. This new achievement (the correspondent says) is regarded as making a new era in the devolopment of telephonic communication.

—*Overland Mail*, March 30: Amongst the deaths recorded this week are:—Lord Haldon; Admiral W. Horton; Lieutenant-General F. F. Warden; Colonel A. A. G. Bell-Martin; Canon Jennings; and Mr. John Brown.

—*Indian Chr. Herald*: Evangelist Eshan Chander Das is proceeding to Berhampore to co-operate in mission work in the Moorshedabad district. Eshan Babu has a talent for singing as well as preaching, and by consecrating his musical skill to the service of the Lord he may be expected to do as efficient work in his new sphere as he has done in Calcutta and the villages to the east. The *Kirttan* is becoming more and more popular in the Christian Church of Bengal, good singers able to use the national musical instruments are increasing in number. Already Calcutta has several competent teachers of the Christian *Kirttan* and *Nagur Kirttan*, and small hymn books containing suitable Christian hymns have been published by private persons as well as by the Christian publishing Societies. The Christian *Kirttan* first took root in the village communities to the sonth of Calcutta. Several years passed before the City Christian communities adopted it. Now however that Calcutta is taking the lead in developing popular Christian psalmody, and such men as Eshan Babu are going forth into the country districts, devoting their musical talents to the Lord's work, the rapid spread of Christian hymns may be looked for.

Thursday, April 19.

—In the case of Martin Dryer, H. M.'s 15th, charged with murdering a Native at Sattara, the jury pronounced him insane and he is to be sent to the Lunatic Asylum. Five doctors believe that he is feigning madness.

—A singular scene was witnessed on March 26 at Holy Trinity, Bordesley on the occasion of the election of churchwardens. On the motion to appoint a Low Churchman as vicar's warden there was a tremendous uproar, which lasted several minutes The Rev. R. W. Enraght, the inhibited vicar moved the appointment of Dr. Taylor, a High Churchman, as people's warden. The new vicar accepted the nomination, expressing a hope that Dr. Taylor would work amicably with him. Dr. Taylor on being elected moved a resolution declaring the new vicar's appointment illegal, and that on that account they would never recognise him in any form. The new vicar ruled the resolution out of order, and refused to put it to the meeting, which he declared dissolved. A scene of much confusion followed, and Mr. Enraght attempt to address the people from the pulpit. A large force of police were present.

—A Reuter's telegram from New York, March 30, states.—According to intelligence received here from New Mexico and Arizona, nearly fifty white men have been murdered by Apaches during the past four days. The Indians threaten to annihilate the white inhabitants in the thinly settled districts. Troops have been despatched in pursuit of the marauders.

Friday, April 20.

—*Presbyter Anglicanus* writing in the *Bombay Gazette* about the standards of the Church of England, concludes one of his paragraphs thus:—Thus everything contained in the formularies and articles; all the texts directly derived or to be indirectly deduced from Scripture itself; the adopted opinions of certain fathers of old; the formulated decisions of the majority of those who composed the early councils, which we call "creeds;" the added sentences of the divines who took a share of the work at the various stages of the Reformation; all the various contributions require an interpreter, and the interpretor is not the body of bishops and priests in convocation assembled; not the wisdom of this or that member of the Episcopacy,—a body represented in England by the whole length of the cord, one end of which is held by the Bishop of Lincoln, the other by the Bishop of Liverpool, and at whose central curve skips the Bishop of Manchester,—a body of which it may almost be said, "Quot homines, tot sententiæ." No, the standard interpreter for the English Church is the tribunal by law appointed to administer the law of that Church. The great nineteenth century council of the Church of England is the Judicial Committee of Privy Council.

—Deaths last week, 506. By small-pox, 66.

—*Bombay Gazette*: Mr. Rama Row telegraphs to us from Coconada, April 18:—"Thank God! the seventh Banian virgin marriage was solemnized yesterday."

—Same: Eurasian and Anglo-Indian Association.—An adjourned meeting of the provisional committee in connection with the above Association was held yesterday at the Y. M. C. A. Rooms, Apollo-bunder, for a further consideration of the articles of association, all of which were adopted. Mr. Edward Freeborn presided. The following gentlemen were elected office-bearers, viz., First President, Mr. N. Spencer; Vice-Presidents, Messrs. Freeborn, Baird, Rowland, and Gostling; Provisional Vice-Presidents, Messrs. G. Ainsworth, J. N. Hawkins, H. F. Shanahan, M. A., and A. Rule. A council having been adopted and a vote of thanks tendered to the Chairman, the meeting dissolved. The labours of the provisional committee are now concluded, and a public meeting at the Town Hall is being arranged.

—The Government Resolution regarding the Cambay difficulty while approving of the action of the Nawab in removing Mr. S. N. Laud and the other officials from their posts, expressly states that Mr. Laud appears to be "able, wellmeaning, and energetic;" but adds that he is "entirely wanting in the discretion required for the responsible function of Chief Minister of a Native State. He appears to have been fully impressed with the benefit of modern civilisation, but he has done great harm to the cause by his heedless and unlawful disregard of the private interests of the persons affected by his projected reforms."

—*Times of India*; Hyderabad: A lamentable accident, attended with considerable loss of life, occurred in the Hussain Saugor Tank yesterday. A large party of Hindu and Komety men women and children, from Secunderabad, in all 75, went in the tank in three boats to perform certain ceremonies in honour of an idol which was in the centre of one of the boats. It seems that just as a lot of garlands were thrown into the water, several women in this boat attempted together to snatch the flowers out of the water: this natnrally caused a lurch, and amidst the confusion that followed the boat overturned. A number of the drowning creatures seized the other boat, which was close by, and suceeeded in upsetting it also. The same fate overtook the third and last boat, and 62 unfortunates were hurried into eternity, 13 having saved themselves by swimming to the large rock in the centre of the tank.

—Same: "The annual meeting of the Royal Alfred Sailors' Home was held yesterday evening under the presidency of Rear Admiral Sir William Hewett, V. C., the Naval Commander er-in-Chief. His Excellency in the course of some remarks at the close of the meeting aaid that he had never seen an institution in any part of the world in which seamen were so well looked after as in the Bombay Sailors' Home. In other parts of the world Sailors' Homes were often conducted in a pinched sort of a way, and in some cases they were taken up by cliques. In some Homes the temperence people were supreme and wanted to drive their hobby, and in others there was too much church. In the Bombay Home they were perfectly free from this sort of thing. There was divine service in the Home on Sundays and prayers in the morning, and the seamen had their canteen, where they could get good liquor at a reasonable price. The seamen of the Royal Navy thoroughly appreciated the Home, and they always made for it as soon as they got on shore. His Excellency contrasted the Bombay institution with the Sailors' Home in Calcutta much to the detriment of the latter, and in conclusion expressed his pleasure at being present on the occasion."

We shall perhaps here something to say next week, about the above remarks

—The new number of the *Bombay Educational Record* contains the 16th annual issue of the Departmental Directory.

Selections.

PROFESSOR MAX MULLER'S VIEWS ON INDIAN CHRONOLOGY.

Profesor Max Muller has, in his excellent work, entitled, "India—What can it Teach us?" given vent to certain theories with reference to Indian chronology which, we are sure, will startle many of onr orthodox countrymen and suppress at its very root that feeling of national pride which feeds itself upon the high antiquity generally assigned to the Hindus. "I trust," says he, "that the rising generation of Sanskrit scholars in India will

no longer allow their patriotism to interfere with their judgment." Whether this exhortation will have any effect we cannot say; but one thing is clear, that though the most accurate historical civilization may support the facts brought forward in these pages, the Hindu will stick to his favourite belief that he was born before any other individual of the human race and that his country has been the abode *par excellence* of gods. It would be cruel perhaps to deprive him of a consolation which harms no body; but let Indian scholars try to controvert the position taken up by Professor Max Muller, or the fate of Indian nationalities or rather, let us say, of Indian antiquities, will be a thousand times worse than it would be were Mr. Ilbert's Criminal Procedure Bill not to pass.

Professor Max Muller divides Sanskrit literature into two classes—one, the Vedic and the Buddhistic, coming down to the first century before the Christian era—and the other, the modern and artificial, beginning with the third century of the Christian era. To the first he assigns a period which ranges from 1500 B. C. to the first century A. D. after which, he says, there is an absolute blank in Indian history. In about the first century A. D. India was invaded and taken possession of by a foreign tribe which it might be convenient to call the *Saka* or Scythian, or Turushka or Turanian. Many such names are mentioned in the Vishnu Purana and other books as having ruled India after the Maurya and the succeeding dynasties. Professor Max Muller has had a new source of light which is up to this moment inaccessible to other scholars—we mean the Chinese chronicles, and these call the tribe by the name of the Yueh-chi. Some call them the Goths, some the Getea. Todd would call them the Jats. Whatever it be, "for the present we must be satisfied with the fact that, between the first century before and the third century after our era, the greatest political revolution took place in India owing to the repeated inroads of Turanian or, to use a still less objectionable term, of Northern tribes. Their presence in India, recorded by Chinese historians, is fully confirmed by coins, by inscriptions, and by the traditional history of the country, such as it is; but to my mind nothing attests the presence of these foreign invaders more clearly than the break, or, I could almost say, the blank in the Brahmanical literature of India from the first century before to the third century after our era." The Professor finds no evidence of literary activity in India during this period, and he accounts for it by the supposition that there was a large foreign occupation and the national genius for literature received a check. In the first place, there was Buddhism which acted as a powerful damper upon the Brahmanical classes, the only literary caste in India; and next of all there was this foreign occupation. It may be asked—how do you account for the era of Vikramaditya which began in the year 59 B. C.? Professor Max Muller upholds the opinion expressed by Mr. Fergusson long ago that the era of *samvat* was established six hundred years later than its period of supposed birth. Into the grounds of this supposition we shall ask the reader to enquire for himself. Mr. Fergusson takes the date of the battle of Korur, a battle fought in 544 A. D., in which a king called Vikramaditya defeated the Mlechcha tribes, which taken 600 years backwards would give 56 B. C., the date which is supposed to begin the Vikramaditya era. There is another ground to go upon. When the Chinese traveller, Hiouen-Thsang, visited India in 629—645, the king who reigned in Northern India was Siladitya. Now this was Siladitya Harshabardhan whose date is fixed from 610 to 650. The period from 550 to 610 is assigned to Siladitya Pratapsila and two other princes, and that before 550 is assigned to Vikramaditya Harsha of Oujein. This last, according to Professor Max Muller, must be the founder of the era alluded to. Now this theory is exposed to great risk. The Professor says that up to this time no coin, or inscription or written evidence of any sort, bearing the name of Vikramaditya or his Nine Gems, has been discovered bearing date before 543, and if a single proof of this kind could be dated before that year, his theory should fall down. Here then is the test and criterion of his theory, and we shall carefully watch the progress of the controversy and the course of discoveries. If Vikramaditya could be referred to the sixth century A. D., it is clear that Kalidasa should bear the same fate. According to our auther, he does so; and if Kalidasa could be proved to belong to the middle of the sixth century, the same should happen to the other Gems. As regards Varahamihira and the early astronomers, we read:—"What is important for our purposes is the Greek influence clearly perceptible in these astronomical compositions, and again in the poetical literature of the Iadian Renaissance. If we confine our remarks to one subject, namely, the adoption of the Greek Zodiac in India, the evidence is so irresistible that it might seem almost a waste of time to restate it, if it were not for the fact that some very eminent scholars, particularly in India, still try to escape from the consequences of that discovery." The author is guilty of a greater heresy, as most Indian scholars would think it to be, when he assigns to Manu a date not previous to 300 A. D. So that the conclusion is that Kalidasa, instead of being a contemporary of Augustus, "has become the contemporary of Justinian, and the very books which were most admired by Sanskrit students as specimens of ancient Indian poetry and wisdom have found their natural and rightful place in the period of a literary renaissance, coinciding with a period of renewed literary activity in Persia, soon to be followed there, as later on in India, by the great Mahomedan conquests." *Professor Max Muller says nothing about the Ramayana and the Mahabharat, though,* with reference to the latter, he observes:—"I ought to add that I do not think that hitherto any facts or arguments have been produced to justify us in admitting any Greek influences in the growth of epic poetry in India, still less any Christian influences in the production of that famous episode of the Mahabharata which is known under the name of the Bhagavadgita Upanishads." This may be some relief to Indian scholars; but it should be said that a great deal of the truth of these theories depends upon the history of the mythology in India, upon the date of the Mahabharata and the subsequent development of the Puranas. Let experts say their say; we shall wait and watch the issues of the controversy. Let us say only that we are not afraid of the results. Truth must see the light, however and in what shape soever it may come. One thing should not be forgotten. Whatever the period attached to Kalidasa, whatever the period covering the dark ages of India, there is no doubt that the religious progress of India continued unstayed through all the ages from the rise of Buddhism to the days of Vikramaditya, and in this sense the history of religion requires as much elucidation as the later history of the Renaissance.—(*Liberal.*)

BIBLE READING.

MRS. J. H. KNOWLES.

The Bible Standard of Christan Living.

THE Bible standard of Christian living is not set forth, as to details, in specific commands of "Thou shalt" and "Thou shalt not." We have in the Word, indeed, language which none can mistake in reference to those things which violate the moral law, or are evidently opposed to the Spirit of Christ. Anger, wrath, malice, evil speaking, drunknness, uncleanness, covetousness—of course these cannot be "even named" among us as children of God. But there is a domain of daily life in which there seems to be room for honest questioning, in which the conscience of one may not become the bar of judgment for another; about which, in the words of the Apostle, every one must be "fully persuaded in his own mind. To a sincere child of God it is far from being a matter of indifference whether or not *in all things* the life is pleasing to God, and most for His glory. To "walk worthy of Him unto all plaesing," involves too much in the way of personal influence, (that priceless treasure of the Christian), and it also involves too much in the way of wealth or poverty of character, for us not to be anxious to be just right at this point.

Are we not "epistles of Christ, known and read of all men?" "Ye are my witnesses, saith the Lord." How, then, shall the perplexed disciple—the youthful follower of the Lord, especially, find the answer to the oft-recurring question, "Is it right, or is it not, for me to do this thing?" Happily for us, we have a "sure word," to which we do well to take heed. Through it the day-star will arise in our hearts, and show us the way so that our feet need not stumble.

The Bible standard, then, by which every question may be tested, is plainly this: *The death of self—the new life in Jesus Christ.*

The Christian life is a new life—not a change of opinion merely, or an association with religious people, but a thoroughly new life. See 2 Cor. 5: I7. Rom. 6: 6, 11—14. John 5: 24. Acts 26: 18.

This new life is not *of self* or *for self* but *in Christ,* and for Christ. So that whatever would not carry out His purposes and plans, it is forever settled as not for us to do. Col. 3: 1—5. Titus 2: 11—I2. 1 Cor. 6: 20. Rom. 12: 1—2. 1 Peter 1: 14—15. Rom. 14: 7—8. 2 Cor. 5: 15.

The new life is unselfish with respect to influence over others. Only persons of decision influence others very much. Josh. 24: 14—15. God hates indecision. Rev. 3: 15—16. When once fully decided to live for Christ, we find many things which we must do, or not do, more for the sake of others than for ourselves. 1 Cor. 10: 23—24. Rom. 15: 1—3. Phil. 2; 4—5. Rom. 14: 15—17. 1 Peter 2: 11—12—15. The new life is a life of service for others. John 13: 3—5—15. Rom. 12: 10. Phil. 2: 3. How can self-seeking among Christians, even in Christian service, be made consistent with these teachings of the Word?

1 Tim. 1: 17—18. Ephes. 2: 10. Col. 1: 10. John 15: 16. Titus 2: 14. Heb. 13: 16. If we have received anything out of the good treasure of God, let us share it with others.

Through death to life, O, glorious transition! Not at the mysterious portals of the unseen world, when the spirit released from the body rejoices in immortal freedom—but here, and now, amid the activities of mortal being, we enter, through death of the old man and sinful self, into new, free life in Jesus. Gal. 2: 20. John I2: 24. Ever from a grave must flow the water of life through us to others—from the grave of ambition, of personal ease, of self-indulgence, of indifference, of sloth, of ignorance; yes, even death itself, spiritual death, must be swallowed up of victory in Jesus Christ, before life-giving help can go from us to thirsty souls about us.

Whose are the helpful lives we see? Not those who seek their own comfort or pleasure; not those whose first query is, "Do I wish to do this? Is it my pleasure to go here or there?" No! It is the hand ready to let go of personal ease, which helps another; that heart which is at "leisure from itself," upon which weary hearts lean; the spirit forgetful of its own sorrows, that bears the burden of another; those feet regardless of their own weariness, that run upon errands for humanity. Much Christian effort is utterly vain because this grave, out of which life must spring, has never found its place in the heart. Self, with all that comes of it, prevents the outflow of that living stream, whose channel the Lord would have us all to

be. But if into some valley of conviction we may but come, or if upon some high cliff of spiritual vision we may but climb, and there submit to lay down *self* forever, henceforth from the consecrated spot will flow a stream of influence guiding many to the water of life which flows from His death who loved us and gave himself for us.—(*Guide to Holiness.*)

SALVATION BY BREAD.

If a philanthropist had all power, he would doubtless feed *all* the hungry, educate *all* the ignorant, and provide for the health and prosperity of everybody *as far as he* found men willing to receive his help. Everything except the education would probably be generally received and used. The tramps and paupers would have no good reason for continued existence. Many people believe that the *power* to abate most human ills actually exists in the safes of a few dozen millionaries; and that philanthrophy, if it had the money, could smooth and soften the hard fates of men.

But it is a curious fact that modern science and thinking more and more doubt the power of philanthropy. "Feeding beggars," the economists say, "only makes begging a profitable industry," or increases beggary by taking away the motive to husbandry. Let men fall to a certain point, and they cease to prefer the fruit of their own labor; to let them drop down to that point, is to demoralize them and unfit them for good social uses. They become pests and parasites in about equal numbers. There is hardly any question of helping an individual which does not call for caution in the mode of help, or raise a doubt about helping at all. The laziest cases are disposed of by good method; all the rest remain in doubt. All public and private charities are compelled to cut rather than untie this knot.

It is often said that Christ was indiscriminatingly benevolent. He expelled nobody from the multitudes that were fed; but it is not to be forgotten that he had one of the evils of such charity to expose—men followed him to get more free meals; and it must be also said that he showed no confidence in that kind of followers. The man who goes to church on Sunday to get a soup-bone on Monday is below the line where Christ spoke hopefully of him. It is often said that Christ was the perfect example of manliness; it may also be said that he had a keen eye for unmanly conduct, and does not much encourage our hopes of the unmanly class. Perhaps comfortable people ought not to reason about this, but go on feeding the hungry, and hoping to find Christ's brethren in the guise of beggars and criminals. It would be an awful thing to miss one chance to succor the Lord in the person of a beggar or a prisoner; and yet it is not probably true that Christ was indiscriminately benevolent. He had the power to cure *all* the sick and feed *all* the hungry in the world, and he has it yet; but there is no proof that he did just that when he was incarnate among Jews, and positive proof that he does not do it now, though he is with us always, even unto the end of the world. We hope it will never be forgotten among Christians that with pains and zeal they should relieve and help the poor and wretched. And yet we feel profoundly that it is a false, or rather imperfect, classification to describe this work as Christian philanthropy. For Christian doctrine puts the soul above the body, and its philanthropy saves the body through the soul. It is a stale joke that "a hungry man cannot appreciate the gospel; he must be fed first." Very well, feed him; but if you do nothing else you will merely establish his claim upon you for a dinner to-morrow. You will have to get a change in the man's soul, which neither soups nor steaks will produce. before he will hanker after the gospel.

And here again we doubt the philanthropy of salvation by bread, and doubt it with the Master's words before us. It was not the full-fed prodigal son who repented, but the one who was very hungry. Nor does the observation of mankind confirm the theory that a good meal increases or awakens a poor man's desire for Christ. So far as any light we can obtain shines on the problem, you may go on making men physically comfortable forever without evoking the least and faintest cry for salvation. It is well and gracious in you to do good to men's bodies; but there is no proof that such work reaches their souls.

We confess that we get restive sometimes under the criticism of the church as paying attention to men's souls and neglecting their bodies. The neglect is not proved; the next offense is that the soul's wants are insisted upon. Well, Christ taught us that. The one *must* which we cannot drop out of his word is in "Ye must be born again;" and all the difficulties of philanthropy illustrate the truth, below a line which all policemen and poor-relief agents recognize, the only effective help would be that which should recreate the moral nature—put a better mind and purpose into the souls of the wretched poor. We have no faith in salvation by bread; we doubt whether anybody really believes in it. All real salvation is a succor of the spirit, a deliverance of the soul, a feeding of the spiritual nature with "the meat to eat that ye know not of," a refreshment of the inner springs of action with "the water that shall be in him a well of water springing up into everlasting life." Even in the earthly sense of the term Salvation is an inner reconstruction—the body is saved through the soul.

There is a good deal of unreasonable complaint that church people are not beggars and tramps. The truth is, that apart from the exceptions of severe misfortune, thrift and well-being follow conversion to Christ. The new life works redemption from the extreme conditions of poverty, and the better husbandry of labor and opportunity which Christianity inspires often leads to wealth. This proves that to save men's souls is the best way to save their bodies—and the only divine way.—(*N. W. Chr. Advo.*)

Miscellany.

—*Indian Baptist*:

It seems to us that the Salvationists must learn to become all things to all men in the sense of learning to adapt their methods to the imagination of the people whom they seek to save, before they can make much impression in a country where military discipline is not appreciated as it is in England and Europe and America. Are they prepared to do this? Or are they pledged to conquer by means of banner and big drum, cornet and tambourine, or not at all? Are there not men who might be subdued by quiet appeal, for whom the military fanfaronade will have no attraction? Are they prepared to do battle, not only with sin in its grosser forms, but with false philosophy and the subtler forms of error which will face them at every turn in the campaign on which they have entered? It may be enough for a man's individual salvation that Gospel truth has found its way to his heart; and the utterance of his own heart-experiences may be helpful to many; but will such a man be necessarily helpful to all? For a campaign in a land where there is no wide-spread Christian consciousness as in England or America, where moral obligations are but dimly understood, where beliefs regarded by us as false have lain ingrained for countless generations in the mental constitution of the people, is it not essential that those who go into the battle should be "thoroughly furnished unto every good work?" We believe in the power of the Holy Ghost to convert men, and that there can be no conversion without the putting forth of this power. But we also believe in a Divine adaptation of means to ends, and that we are guilty of presumption when we overlook the Divine arrangements. We believe that the great success of the Salvation Army in England is owing to their obedience to this law of adaptation; but we think they make a mistake in concluding that the modes of procedure that have been so successful among certain classes of English people are bound to be equally successful in a country in which the intellectual, moral, social and religious conditions are utterly diverse. We do not say that the Salvation Army will not succeed in India. There is too much of thorough-faced earnestness and godly enthusiasm in them for us to desire for them anything but prosperity. But it seems to us that they must *know the people* and their languages so as to adapt their modes of operation to them, before they can hope for any large success. And we have a notion that this may yet be. If God has brought Major Tucker and his associates to this country for a work, He will put them in the way of doing it. The history of their efforts may for some time be chequered by mistakes and failures, but it is through these means that they will learn. Meanwhile we feel disposed, with many others who are watching the movement, to hail it as a new departure in the history of Missionary effort. There is in it not only the right spirit but a freshness of enthusiasm and a vigour of faith which must arrest attention and awaken interest where unostentatious labour has failed to make a popular impression. It is something to awaken people so dead, morally and spiritually, as are the millions among whom our Missionaries are toiling, even though it be by big drums and trumpets. It is something to re-impress them, though it be by such sensuous demonstrations, with the fact that Christians believe in the might of a living Christ, and in His power to extinguish the ancient falsehoods of the land. The presence of the Salvation Army will be a help to the Missionary enterprize. They will have much to learn; but if they continue single-minded and true to their purpose, God will teach it them.

—Rev. H. M. Scudder, D. D., of Chicago, writes in *The Advance* as follows in regard to the heathen:

"1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

"2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

"3. The heathen need a Divine Deliverer, one who can make the satisfaction and inspire the peace.

"4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

"5. This command emanates from the supreme authority. It is from the lips of Christ himself.

"6. This command is addressed to all Christians, in every age, until every human being is converted. He who said 'Go preach to every creature,' added: 'Lo! I am with you alway even unto the *end* of the world.' The command and the promise reach unto the end.

"7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.

"8. If we love the person of Christ, we shall desire that his glory shall fill all lands.

"9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

"10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

"11. Success is certain. The Lord has promised it. The apostles illusrated it. Those

twelve men were missionaries. In their time, Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

"12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

"13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world and rises up into the millennial glory.

—Rev. C. H. Parkhurst, D. D. in *N. Y. Evangelist*:

My hearer, if it happens that your mind rebels against faith as something that is at variance with wholesome intellectual action, and under the ban of all that is scientfic, and mentally discreet, I wish you would, with that in mind, read largely of our standard works of science, late or early. Take such a work, for example, as Darwin's "Origin of Species." To me one of the most impressive features of the book is the ease and good humor with which in it science and faith get along together. I do not mean his faith in God—perhaps he had none—I mean his faith, his constant walk by the assurance of things hoped for, by the conviction of things unseen. That is faith, and Darwin had that in proportions that were simply colossal. He had a magnificent faith in his theory, the theory of Evolution. He could not prove the theory, and he knew he couldn't, and what is more he continually confessed that he couldn't. Over and over again, with all the simplicity of a child, he admits that his convictions run away ahead of his proofs. And it is so in all of these books so far as I am familiar with them. Their conclusions are a great deal larger than their premises. *This is not spoken in a critical spirit. I am not finding fault with the* Evolution, nor with Mr. Darwin's book. I am only saying that he was a man of immense faith; he could not have written as he did if he hadn't been; he reached results without stopping to be logical: that is faith. He had faith, just the same kind of faith that Isaiah had, only exercised toward his doctrines instead of exercised toward God. If he had been as disposed to walk by the conviction of an invisible God as he was to walk by the conviction of an undemonstrated hypothesis, he might have turned out as sublime a prophet as Isaiah, or as superb an apostle as St. Paul. I have no controversy with evolution. Men object to religion because it is such a tax on faith; and I only want you should look directly at the fact, that in the priests of science, faith, just such faith as Peter and John had, is a distingushing feature—in fact it is to faith as much as to anything that their supremacy in the priesthood of science is due—and if the faith of Darwin, of Tyndal, of Huxley, of Haeckel, of Herbert Spencer, had been as sublimely exercised toward God as it was toward the conjectures engendered in their own brains, there would have been power enough in them to found in the middle of the nineteenth century a second Church of the Apostles.

TELEGRAPHIC NEWS.

Constantinople, April 12th: In consequence of England and Russia opposing the candidacy of the Miridite Prince Bildoda to the Governorship of Lebanon, the Porte has withdrawn his name for the post.

London, 13*th*: At the trial of the Phœnix Park murderers at Dublin yesterday, Carey was subjected to a severe cross-examination, but his evidence remained unshaken. He also identified a photograph of the mysterious person known as "No. 1."—The corroborative evidence promised by the counsel for the Crown was also adduced.—Brady attempted to prove an *alibi*.—The six prisoners remanded last Friday were brought up at Bow Street yesterday. Mr. Poland, the Government Solicitor, in opening the case, showed that the prisoners were connected with Whitehead's Torpedo Manufactory, and that Gallagher, the prime mover in the conspiracy, corresponded with Devoy and O'Donovan Rossa.—The Attorney-General, replying to a question in the House of Commons last evening, said that the Affirmation Bill is only applicable to future members.—Major-General Henry Clifford and Colonel Amelius Fyers, dead.—Advices have been received that the French troops have expelled the Annamites from Nam-Dinh and Honkay, and that the French Minister has quitted Hué.

14*th*: The jury in the trial of the Phœnix Park murderers returned a verdict of guilty yesterday against Joseph Brady, and he was sentenced to death. His execution will take place on May 14th.—A Royal message was read in both Houses yesterday recommending that a pension of £2,000 a year should be paid to Lords Wolseley and Alcester; the pension to be continued to their next heirs.—Colonel Fred. Burnaby is seriously ill.

St. Petersburg, 14*th*: Nihilism is reviving throughout the country, and many arrests have been made.

Paris, 14*th*: A new French envoy has left here for Annam. The French Government demands an immediate execution of the treaty.—The British Consul-General in Egypt has been offered, but has refused, the post of British Minister in China.

London, 15*th*: The Queen leaves Windsor for Osborne next Tuesday. The police have taken extra precautionary measures to ensure her Majesty's safety during the journey.

16*th*: An official bulletin announces that the Queen's sprained knee is improving, but that it will be impossible for her Majesty to walk or stand for some time to come.—Threatening letters have been received by the foreman of the jury who declared a verdict of guilty against Joseph Brady.—Bernhard Gallagher, who was recently arrested at Glasgow for complicity in the dynamite conspiracy, and who is the brother of Gallagher now undergoing with several others his trial in London, arrived here from Glasgow yesterday, and will be charged in company with the other prisoners.—Mr. Childers, replying to a deputation on Saturday, promised to give his further consideration to the duties on silver.—The *Morning Post* publishes a paragraph in this morning's issue, stating that the Marquis of Lorne will succeed the Marquis of Ripon as Viceroy of India.—H. M. Troopship Jumna arrived at Portsmouth from Bombay on Saturday.—Advices from Queensland state that the Governor of that Colony has, on behalf of the British Government, taken possession of the Island of New Guinea.

17*th*: At the trial of the Phœnix Park murderers at Dublin yesterday, Daniel Curley, the next on the list, was brought forward for trial. On the names of the jurors being called, eighty failed to answer to their names, and were fined by the judge £1000 each for being absent.—In the House of Commons last night, the Under Secretary for the Colonies, replying to a question said that the Governor of Queensland had taken possession of New Guinea in the name of the Queen, pending the decision of the Home Government. The hon. gentleman said that the object of this action was to prevent Foreign Powers from taking possession of the island.—Mr. Childers, replying to a question in the House last night, said that owing to the objections raised to his proposals, he had decided to leave the silver duties untouched.

18*th*: Latest advices from the West Coast of Africa state that the French have occupied Ponta Negra, off Loango. Great hostility to this proceeding is exhibited on the part of the natives.—A conflict between the French expedition and the party of Mr. Stanley is daily expected.—Three Portuguese war vessels have been ordered to the port of St. Paul de Loanda, on the Angola Coast.—Her Majesty's sloop Dragon, six guns, has been ordered to Madagascar.

Philadelphia, 18*th*: The delegates of the Land League Convention have adhered to their resolution that the Convention should meet here on April the 25th, contrary to the advice of Mr. Parnell to postpone the meeting until the autumn.—The leaders of the Convention have expressed themselves as being opposed to the use of dynamite.

London, 19*th*: At the trial of the Phœnix Park murderers at Dublin yesterday, Daniel, Curly, the next on the list to be tried after Joseph Brady, was found guilty and sentenced to death.

PASSENGERS SAILED.

Per Str *Chalon*, 18, for Marseilles:

Col and Mrs Baker, Mr A Butler, Mrs Alexander, and child, Mr and Mrs Shaw and two children, Mrs Webster and child, Mrs and Miss Watson and child, Miss Woodside and child, a lady and two children, Mr J P Goodridgh, C S, Major Bisset, and Mr J R Morgan.

Per P and O Str *Bokhara*, 20.

For London—Mr Dugdale, Mr Paul Kent, Mr Henry Jose, Mr and Mrs Pritchard, Mr Henry Pritchard, Mr and Mrs D Black, Mrs Hastings and child, Mrs Hall and child, Mr Samuel Burns, Miss Schwarz, Mr Harvey, Mr Alderson, Mr Bongkay, Mr Furnall, and Mrs Benedict and maid.

For Brindisi—Col E T Chapman, Mr A E Pinching, Mr and Mrs W T Hall, Mrs Harvey, Mrs G Carrie Bird, Col and Mrs J F Caldwell, Mr W J Kilby, Mr C E Gael, Col A W Macnaughten, Mrs Braidwood, Mr and Mrs R Dauntesey, Msjor W S Macleod, Major W B Aislabe, Sir Baker and Lady Russell, Mr R F Rampini, Mr W Johnston, Mr C F P Simpson, Lieut Col Dunn, Mr Maneckjee Sethna, Mr D D F Hasack, Mr P R Mehta, and Mr J Linboden.

For Venice—Mr and Mrs R G Rose, Mrs Spilling and maid, Mr W H King, Dr R Gray, and Mr and Mrs Edwin John.

For Trieste—Mr and Mrs W M Fidy and child.

For Souez—Mr Aga Mahomedshah, and Mr and Mrs Coles and infant.

PASSENGERS ARRIVED.

Per P and O Str *Mirzapore*, 17:

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From Brindisi—Major and Mrs Nichol, Mr Webster, Mr Gibson, Mr H Sylvester, Mr H Fidler, Mr McGregor, and Mr Gray.

From Venice—Mrs O'Meara, and Miss O'Meara.

From Gibraltar—Mr S L Croft.

Domestic Occurrence.

BIRTH.

GRAHAM—April 17th, at 37, Comercarry, the wife of H. W. Graham, of a daughter.

MARRIAGE.

DUNSTERVILLE—WARD—April 2nd, at Dharwar, by Rev. Walford, M.A., Chaplain, James H. C. Dunsterville, C.S.I., Commissary-General, Bombay Army, to Jane Beatrice, daughter of the late Rev. H. Ward, M.A., of Garton, Yorkshire.

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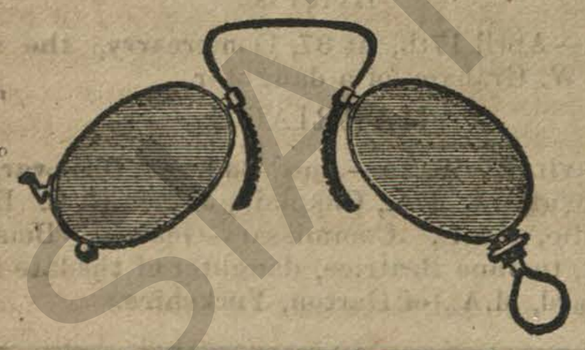

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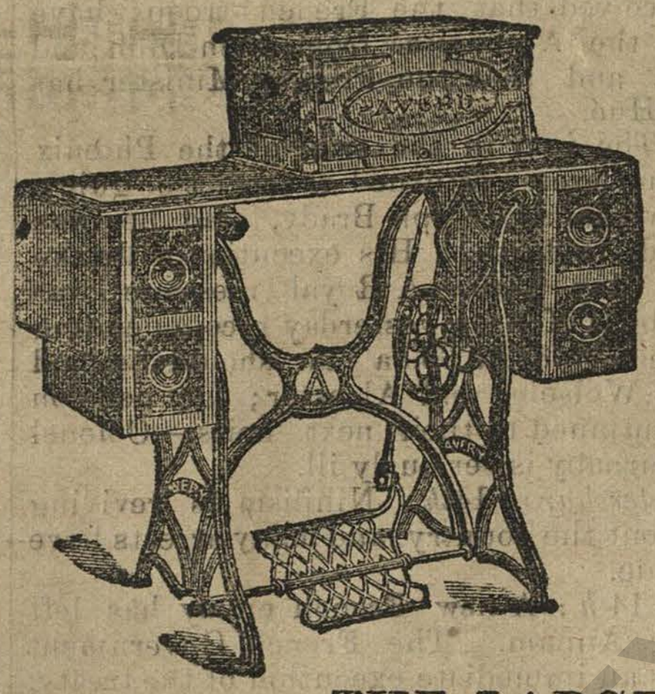

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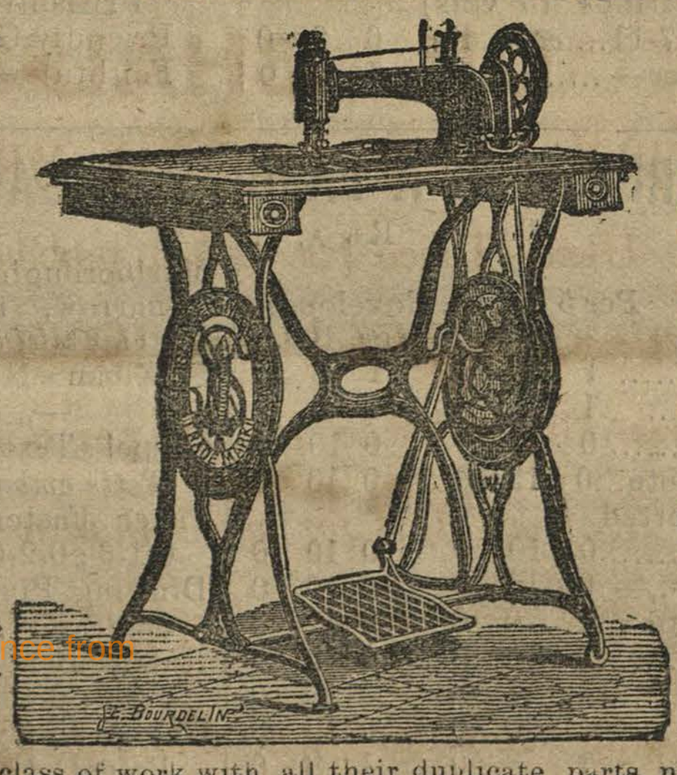

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